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THE  
**Jewish Expositor,**

AND  
FRIEND OF ISRAEL.

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MARCH, 1816.

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FOURTH LETTER

From *W. Cuninghame, Esq. to*  
*Rabbi Joseph Crooll.*

SIR,

I SHALL now proceed to examine the accuracy of your allegation, that the name of a Saviour is not attributable to the Messiah, but to God only.

You endeavour to prove this assertion by a reference to Zech. ix. 9. where you observe that the proper sense of the word *יְשׁוּעַ* is, *And he shall be saved.* I at once admit the justice of your criticism, and that the clause which is translated in our English version, *he is just and having salvation*, ought to be rendered, *he is just and saved.* All, however, that can be deduced from the passage so given, is, that the Messiah, in his state of humiliation, is to be saved from his spiritual enemies by the hand of God. No such inference can be drawn from it, as that the Messiah is not to be himself a Saviour and to save others.

The remaining texts which you have brought forward to prove the same point, viz. Isa. xliii. 3, 11, xlix. 26, and Deut. xxxiii. 29, are equally inconclusive; for I have already shown, in my second letter, that the Messiah is not a mere man, but unites with his humanity the nature of God. He is the same divine person spoken of in the Old Testament, as Jehovah sent by Jehovah, Jehovah the angel of Jehovah, and the angel of the covenant; consequently those texts of the Old Testament, wherein God assumes the work of salvation as being peculiar to himself, are to be understood with a reference to the deity of the Messiah, and not as excluding him from being the efficient cause of salvation.

You certainly are wrong in supposing that the term, *יְשׁוּעַ* Saviour, is applied to none but God; for by referring to Judges iii. 9. you will find that it is given to Othniel, the son of Kenaz; and in the 15th verse,

to Ehud, the son of Gera. In Isa. xix. 20. it is written that, *the inhabitants of Egypt shall cry unto the Lord because of the oppressors, and he shall send them מושיע a Saviour, and a great one, and he shall deliver them.* I am assured by a learned Christian, that one of your greatest commentators \* owns that the Messiah is here intended. At any rate, as the term Saviour is thus proved to apply to other men who are appointed by the Lord to save his people from particular calamities or enemies, it must in the highest sense belong to the Messiah. I shall endeavour to show this from other passages of scripture.

A Saviour מושיע is one who saves: if, therefore, it can be proved that the Messiah is to save others, the appellation of Saviour must belong to him. Now, Sir, the seventy-second psalm is acknowledged by all your Rabbis to contain a prophecy of the Messiah. In the 4th verse of that psalm it is written of him, *ישפט עניי* *He shall judge the poor of the people, עם יושיע לבני אביון he shall save the children of the needy.* And in the 13th verse, *יחס על דל ואביון* *He shall spare the poor and the needy, and shall save the souls of the needy.* The salvation of the souls of the needy is therefore attributed to the Messiah, and this is a salvation of

the highest kind, inasmuch as it is the work of God himself to save the soul. It follows, then, as an unavoidable consequence, that the Messiah is a Saviour in the most transcendent sense of that word.

Isaiah lxiii. *Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help, and I wondered and there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me.*

The foregoing prophecy manifestly relates to the future redemption of the Jewish church. But it appears from various other passages of the Hebrew scriptures, that the person who shall redeem Israel and execute judgments upon the nations, is the Messiah. Thus in the second psalm it is written of him, *Thou shalt break them (the nations) with a rod of*

\* Abarbanel in Meshmuah Jeshua, fol. 13. 1.

iron; thou shalt dash them in pieces like a potter's vessel. The kings of the earth are also counselled to *kiss the Son lest he be angry and they perish from the way when his wrath is kindled but a little*. In Isa. xi. 4, in reference to the same period, it is declared that the Messiah shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. In the hundred and tenth psalm, likewise, the royal psalmist, addressing himself to God, says, in ver. 5, *The Lord at thy right hand (i. e. the Lord Messiah who is seated there) shall strike through kings in the day of his wrath, he shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries*.

It is, however, unnecessary for me to enlarge upon this point, as you yourself acknowledge that the Messiah will subdue all nations at his coming. By comparing the different passages above quoted with the sixty-third chapter of Isaiah, it becomes quite evident that the glorious personage described in that prophecy as having trodden the wine-press, and as treading the people in his anger, and trampling them in his fury, must be the same who is in the other places introduced as executing the divine judgments upon the nations which oppose the reign of God: *i. e.* he must be the Messiah.

In this conclusion I have the support of some of your Rab-

bies. A learned Christian \* quotes the following passage from Rabbi Moses Haddarshan in Bereshit Rabba in Gen. xlix. 11. "When the king Messiah shall come, he will be clothed in purple, beautiful to look at, which in colour shall be like wine, for the clothing of the king Messiah shall be silk red as blood; and it shall be worked with the needle in various colours, and he shall be the head of Israel, and this is what is said in Isa. lxiii. *Wherefore art thou red in thine apparel?*" The same writer quotes the Jewish book Pirke Eliezer, c. xxx. fol. 32. 1, as saying that the Turks, or Ishmaelites, shall fight three battles in the latter days: one in the forest of Arabia, another in the sea, and a third in the great city Rome; and from thence shall spring the Messiah, and he shall look upon the destruction of the one and the other, and from thence shall he come into the land of Israel, as it is said, *Who is he that cometh from Edom?* And to the same purpose Rabbi Abarbanel in Mushmiah Jeshuah, fol. 44. 1, 2.

In your work, the Restoration of Israel, you likewise admit that the passage in Isaiah lix. *The Redeemer shall come to Sion, and to them that turn from transgression in Jacob*, is to be applied to the Messiah. He is therefore נִוְּאֵל the Redeemer, and it follows that those who are delivered by him, *i. e.* the whole nation of Israel are נִוְּאֵלֵי his redeemed. But the

\* Gill, on Isaiah lxiii.



glorious personage seen in the sixty-third of Isaiah says, in ver. 4, *שנת נאולי באה* the year of my redeemed is come. It hence follows that he is *נואל* the Redeemer, and thus a new argument arises, that he is the same person mentioned in Isa. lix. 20, *i. e.* the Messiah.

I have entered into the meaning of this passage of Isaiah at so much length, because it has been denied by some modern Jews that it relates to the Messiah. But trusting that I have now proved to your satisfaction that he is the personage described as coming from Edom with dyed garments from Bozrah, I would request your attention to the consequence to be deduced from the establishment of this point. The Messiah describes himself in this vision, as speaking righteousness, and *רב להושיע*, *mighty to save*. This expression does not only signify that he is a Saviour, but a Saviour in the highest and most transcendent sense of that word. This is confirmed by what follows; for in verse 5. he says, *I looked and there was none to help, and I wondered that there was none to uphold, therefore* *ותושע לי זרע* MINE OWN ARM BROUGHT SALVATION UNTO ME, and *my fury it upheld me*. Agreeably to which the Psalmist addresses the Messiah in the 45th psalm, in the following language: *Gird thy sword upon thy thigh, O thou most mighty, in thy glory and thy majesty, and in thy majesty ride prosperously in the cause of truth,*

*and meekness, and righteousness* *ותורך נוראות ימיןך* AND THY RIGHT HAND SHALL TEACH THEE TERRIBLE THINGS. The whole description bears a striking resemblance to that in the sixty-third of Isaiah, excepting that the colour of the Messiah's garments is not mentioned by the psalmist.

I shall observe, in the next place, that the blessing pronounced on those who put their trust in the Son, the Messiah, (Psalm ii. 12.) necessarily implies in it, that he is *mighty to save*, and the descriptions of the reign of the Messiah in Isa. xi. and many other passages, include in them, as an unavoidable consequence, the same interesting and important truth.

Upon the whole then, it manifestly appears, that your assertion, that the name of Saviour belongs not to the Messiah, is altogether opposed to the testimony of the Hebrew scriptures; and that on the contrary the work of salvation, and the name of Saviour, in the highest sense of these words, belong to that glorious personage. Now, Sir, the doctrine of the New Testament concerning Jesus of Nazareth, so entirely coincides with what has thus been gathered from the Hebrew scriptures with respect to the Messiah, that a new argument for the Messiahship of Jesus is derived from this source. The evidences of the Christian faith are therefore like the waters of Ezekiel's vision. (Ezek. xlvii. 1—10.) In their



majestic course they derive new breadth and depth and transparency from a thousand tributary streams, and they burst asunder or overwhelm every feeble barrier opposed to their progress. It merits, however, your most serious and solemn consideration, that there are miry places and marshes of the sea, which shall not be healed by the waters seen by the prophet (see ver. 11.), but are given unto salt. In like manner, if any close their hearts against the evidences of the divine mission of the Messiah, it is emphatically declared that *they shall not see life, but the wrath of God abideth on them.* \*המאמין

בבן חיי עולמים לו ואשר לא  
יאמין בבן לא יראה חיים  
אך ישב עליו אף אלהים

Before I conclude this letter, I shall very briefly animadvert upon the two next passages in your Restoration of Israel. In the first of these are the following words. "Jesus called himself the son of man. We shall find it very difficult to settle by what name he ought to be called: for if he is a God he is no man, and if he is a man, he is no God." In answer to this I shall refer to my second letter, and the passage from the ninth of Isaiah which is there quoted, wherein the Messiah is called *a son and a child*, and yet *the mighty God and the Father of eternity*. The doctrine of the New Testament is in exact conformity to the above passage. It teaches that בראשית

היה הדבר והדבר היה  
את-האלהים ואלהים היה  
*In the beginning was the  
Word, and the Word was with  
God, and the Word was God.*  
כל נהיו ממנו  
ומבלעדין לאנהיה אחד  
*All things were  
made by him, and without him  
was not any thing made that  
was made.* והדבר היה לבשר  
וישכן בתוכנו ונראה את  
כבודו כבוד בן-יחיד לאב  
*And the Word  
was made flesh and dwelt among  
us; and we beheld his glory as  
the glory of the only begotten  
of the Father, full of grace and  
truth.\**

The Lord Messiah thus has two natures, the divine and human, in one person; and hence one of the names given to him in Isaiah ix. is פלא, *Wonderful*, i. e. wonderful in his person and attributes, and as uniting in a mysterious and incomprehensible manner, the Creator and the creature. You are, indeed, pleased to assert that this union is impossible. But to your assertion I oppose the express words of the Hebrew scriptures, given by the inspiration of the Holy Ghost, that *a virgin shall conceive and bear a son, and call his name Immanuel*,† or God with us, God in our nature.

I would here ask, Sir, whether you do not receive as a truth, what is contained in the Hebrew scriptures, that God, who fills the immensity of his

\* ברית חדשה כפי יוחזן ג. 36.

\* John i, 1. 3. 14. † Isa. vii. 14.

works with his presence, did nevertheless, in a peculiar and more intimate sense, walk in the tabernacle, agreeably to what is said in 2 Sam. vii. 6. כי לא ישבתי בבית למיזם העלתי את בני ישראל ממצרים ועד היום הזה ואהיה מתהלך

*For I have not dwelt in an house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and a tabernacle.*—And do you not believe that he afterwards dwelt in the temple built by Solomon, as it is written in 1 Kings viii. 13.

בנה בנתי בית זבל לך מכון לשבתך עולמים *I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.* But if the eternal Jehovah did thus walk in a tent made by the hands of sinful men, and did in like manner dwell in a temple built with the earthly materials of stone and mortar, how can you maintain that it is impossible for him to dwell by a personal union in the spotless humanity of the Messiah, which is his own workmanship?

You assert that Jesus never thought of laying claim to the nature of God. But to this I oppose his words to the Jews, John x. 30. אני והאב אחד *I and the Father are one.*—The sacred historian informs us of the effect which this declaration produced in the minds of the unbelieving Jews in the following words, v. 31.

וישאו היהודים עוד אבנים לסקלו ויען אתם ישוע הראיתי לכם פעלים טובים רבים מאבי על-מה מן-הפעלים האלה תסקלני ויענו אתו היהודים לאמר לא נסקלך עלפעל טוב כי אם-על-גדופה ועל עשותך לאלהים ואדם

*Then the Jews took up the stones again to stone him. Jesus answered them: Many good works have I shewed you from my Father: for which of those works do you stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy: and because thou being a man makest thyself God.* The words of Jesus to Philip are no less inconsistent with your assertion that Jesus never thought of laying claim to the nature of God, John xiv. 9.

ויאמר אליו פלפוס הראנו את האב ודינו ויאמר אליו ישוע הייתי עמכם זה עת רב ולא ידעתני פלפוס הראה אתי ראה את האב ואיך אמרת הראנו את האב

*Philip said unto him, Shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou, Shew us the Father.*

You quote the words of the magicians, in Dan. ii. 11. to prove that it cannot be true that the Messiah is both God and man. But we do not acknow-



ledge the authority of heathen necromancers to have any weight in determining the great truths of religion. We will submit to the testimony of prophets and holy men of old, who spake as they were moved by the Holy Ghost, if you can shew that they asserted that the Messiah was to be a mere man.

The words which you have quoted from Psalm cxv. 16. prove nothing in this matter. We acknowledge, as well as you do, that the heaven, even the heaven of heavens, are the Lord's. We, moreover, believe that these heavens have received the man, the Messiah, according to the words of the cxth Psalm. *Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.*—We also fully admit that God hath given the earth to the children of men. But neither of these admissions are in the least inconsistent with the Christian doctrine of the incarnation of the eternal Son of God.—I would also ask, Sir, how you can reconcile your opinions on this point with what is recorded in the Talmud concerning the days of the Messiah, in the following passage. אמר ר' אלעזר עתיד הק"ב לעשות מחול לצדיקים והוא יושב ביניהם בן עדן וכל אחד ואחד מראה באצבעו : "R. Eliezer said, the blessed God will in the future (in the days of the Messiah) make a feast for the righteous, and he will sit among

them in Paradise, and every one of them shall point at him with the finger." Taanith, f. 31. 1.\*

You next assert, that the Messiah can forgive no sin.—In proof of this, you allege the words of Psalm cxxx. 4. *For there is forgiveness with thee that thou mayest be feared.* Now your argument from this text falls to the ground, as I have already proved from the Old Testament that the Messiah is God.—I shall only observe further on this point, that if the Messiah cannot forgive sin, how is he the Redeemer גואל of those who turn from their sins, as it is written in Isaiah lix. 20. which is expounded by yourself as relating to the Messiah? But it is quite unnecessary for me to enlarge on this subject, as what I have said in my former letter takes away the foundation on which your objection rests. I trust, Sir, that you may be led to give a candid and patient consideration to the arguments brought forward in this letter, and I remain, Sir, your Obedient Servant, and sincere well-wisher,

WILLIAM CUNINGHAME.

#### ON THE SAMARITANS.

The following MEMOIR on the present state of the Samaritans, was read in the *Class of History and Ancient Literature of the Imperial Institute of France*, by M. SILVESTRE DE SACY; and

\* Quoted in the London Society's edition of Leslie's Short and Easy Method with the Jews.



was extracted from the 52nd No. of the *Annals of Voyages*, &c. published in Paris, A. D. 1812. We give it to our readers in the hope that it may lead to discussion; or at all events to further information on the subject. But it must be obvious that with respect to articles of this kind, we do not pledge ourselves for the accuracy of the facts stated, or declare our assent to every observation to be found in them.

THE Memoir which I have now the pleasure of presenting to the Public, has not so much for its object a minute research into the origin and former circumstances of the Samaritans, as a brief exposition of the present state of that singular people, who, without having ever acted a distinguished part on the theatre of the world, have yet been preserved distinct from all others, for nearly three thousand years, and whose history is necessarily connected with that of the Jews,—with that of the Christian religion, and of the books which contain the only authentic principles of that religion.

The Samaritans differ from all other people in this respect, that they never had an independent existence. Subject successively to the Assyrians,—the Persians,—the Greeks,—the Governors of Judea,—the Romans,—and to the several dynasties of Mohammedans; which, since the conquest of Syria by Omar, have succeeded to the government of that country, they have preserved their

religion, their language, their sacred books, and the chief seat of their worship. Yet perhaps, before the expiration of a few more centuries, they may be sought for in the only places where they have still a few families left, and shall not be found. The probability that this may happen must render them not unworthy of our regard and attention; and will be my apology for the office I have now taken upon myself of collecting, in this Memoir, their last sighs, if I may so express myself, and of handing down to ages that shall survive them, the last traces of their existence.

The origin of this nation, which we call *Samaritans*, stands recorded in the historical books of scripture which we have received from the Jews. We there read that Salmanasar king of Assyria, having overthrown the kingdom of the ten tribes, and taken Samaria, the capital, led away into Assyria all the richest and most distinguished of the inhabitants, and planted in their room colonies of his own subjects, which he had selected from different parts and provinces of his dominions. These colonies of idolaters soon mixed with the ancient inhabitants of the country that had been suffered to remain, who, notwithstanding their strong propensity to idolatry, have never *wholly* forsaken the Law of Moses, and the worship of the God of Abraham, to this day. A mixed form of worship soon prevailed, as we read in the Second Book of Kings, com-

posed of the worship of the true God, to which the members of each different colony joined that of the particular deity whom they had been taught to serve in that province of Assyria from which they were taken. We have much reason to conclude that the Israelites who were left formed the most numerous part of this mixed community; \* for their worship, doctrines, and religious ceremonies, and likewise their civil polity, as prescribed in the Books of Moses, soon became common to them and the Assyrian colonists, which the right of conquest had introduced into their country. Nor do we find that the Jews had ever accused the Samaritans of idolatry, at least till our Saviour's time, notwithstanding the rooted dislike which they have borne to them, ever since their own return from Babylon. If, with a view to escape the same fate with the Jews, the Samaritans had actually consented, as Josephus reports, to consecrate their temple on mount Gerizim, to Jupiter, in the reign of Antiochus; that should be ascribed to the feebleness of a nation long oppressed and enervated, yielding to tyranny and to fear, and not viewed as the effect of religious opinion, or a measure which they approved. And it is plain, that if idolatry had been then *established* among the Samaritans, they would not

in that case have had any thing to fear from the enmity of Antiochus; nor would they have been in danger of being confounded with the Jews.

Besides, the history of the Jews, under the government of the Asmonæan princes, and that of the establishment of the gospel, represent the Samaritans in no other light than as a nation, or, if you please, a sect, agreeing with the Jews in the same articles of faith, and dissenting from them only in their public worship, and in regard to the place to which it should be confined. There were, no doubt, some other lesser points of difference between the two nations, but perhaps none greater than those which subsisted between the Pharisees and the Sadducees, in our Saviour's time, who, notwithstanding, acknowledged the same priesthood, joined in the same ceremonies, and sacrifices, and took their seats together in the same assemblies and on the same tribunals.

The widest ground of difference between the Jews and the Samaritans, consisted without doubt, then as at this day, in the latter's receiving only the Law of Moses, and so rejecting all the rest of the books of the Jewish Canon.

Some may be disposed to ask here, whence the name *Samaritans* is derived, and what is its meaning? Such a question will appear highly unnecessary, I know, to most readers, who, having never enquired into the subject, suppose

\* It will be observed, that this account does not precisely agree with that given by Prideaux, in his *Con. v. j.* p. 46.

there cannot be a doubt that the name Samaritans means only the inhabitants of Samaria, and is derived from the name of that city. But this etymology, however natural it may at first appear, is not unattended with difficulties, for it is not admitted either by the ancient Fathers of the Church, or by the Samaritans themselves, both of whom derive it from שומר *Schomer*, in the plural שומרים *Schomerim*, the participle of the verb שמר *Shamar*, to guard or keep. Epiphanius translates the name *Samaritans* by the Greek word φυλακες, and says, that "the Samaritans were so called, because they had been placed in that country to guard, or that they might be guardians of the Laws of Moses."\*

Eusebius, or St. Jerome his translator, adopts the same interpretation, and seems to admit in proof of it, the second of the reasons here assigned by Epiphanius. "Rex Chaldæorum," says he, "ad custodiendam regionem Judæam accolæ misit Assyrios, qui æmulatores legis Judææ facti, Samaritæ nuncupati sunt, quod Latinâ linguâ exprimitur, custodes."†

The same Father plainly alludes to this meaning of the word *Samaritans*, in several parts of his works. And I am of opinion that these Fathers have borrowed this interpretation from the Samaritans themselves, who admit of no

other to this day, as appears from their letters to their brethren, whom they conceived to be in England, in which they express themselves thus: "We assure you, dear brethren, seed of Israel, that we are sincerely attached to the law of Moses, the prophet, and that we *guard the holy Law, and are hence called GUARDIANS.*"

This at least is certain, that such a meaning of the word *Samaritans* could not have originated with the Jews, who, being their avowed enemies, could never have looked upon them as guardians of the Law of Moses, and indeed, never spoke of them in their own language but under the name of *Cutheans*, a name which originally belonged to one of the nations, from which the colonies were taken that the king of Assyria had sent into the kingdom of the ten tribes. It may be presumed that the *Cutheans* furnished the greatest number of those colonists, and that so their name became common to all the strangers, and even to the remains of the ancient population with whom they gradually incorporated.

Josephus positively affirms that Σαμαρείται is the Greek name of those whom the Jews called Χεθζαιοι, and whom the modern Jews call כותיים *Couthim*. Besides, the name of Samaria being in Hebrew שומרון *Schomeron*, if this word had been actually the root of the word *Samaritans*, it would have been written שמרנים *Schomeronim*, and not שמרים

\* Epiph. Lib. i. Her. ix. (where see the Greek which stands here in the text.)

† Eus. Pamph. Chron. Lib. Poster. num. 1270.



*Schomerim*. This last word is not found in the Hebrew text of the Bible. The word שמרנים *Schomeronim*, regularly formed from שמרון is found only in 2 Kings, c. xvii. v. 29. where it signifies the inhabitants of the city of Samaria, before the destruction of the kingdom of the ten tribes by the king of Assyria. The expression *frequentia Samaritanorum*, to be found in the Vulgate translation of 2 Esdras, c. iv. v. 2. is not exactly conformable to the original, which is חיל שמרון *turba Samariæ*. I am therefore of opinion that they were the Greeks who first gave to those whom the Jews called *Cutheans*, the name of *Samaritans*, derived from the word Samaria; that it must have been in use before the era when Samaria began to be called *Sebasti*, or even the *city of Gabinius*, *πολις Γαβινίωv* or *Γαβινίωv*; and in short, that this name, invented by the Greeks, having been known to the Samaritans, they endeavoured to give it a meaning honourable to themselves, and which was the more natural, as the formation of their language did not permit them to derive the word *Samaritan* שמרים from the name of the city Samaria, שמרון.

I do not think it necessary to detail here the history of the Samaritans after the historical books of the Jewish canon, the Evangelists, Josephus, and the other monuments of ecclesiastical and civil history, and shall refer the reader to the learned works of Cellarius, Basnage,

and Reland. My present plan will only admit of a few facts which may have hitherto escaped the notice of most of my readers.

The Samaritans have all along possessed the Law of Moses, in the Hebrew language, which is still in their possession, at this day. This copy, the same in general with that of the Jews, differs from it, not only in a great number of variations, such as we are apt to find in different copies of the same work, and which arise from the ignorance or the carelessness of transcribers, but also in a considerable number of additions, omissions, and changes, which have been made designedly, either in the Jews' copy, or in that of the Samaritans. The Samaritan copy differs yet more from that of the Jews, in the character of the writing; and we have strong reasons for believing that the character in which the former is written, is the very same which was in use among the Jews, before their captivity in Babylon. Nor have the Samaritans yet imitated the example of the Jews, the Syrians and the Arabians, who have introduced into their writing proper signs to supply the absence of vowels, and so fix the pronunciation.

Besides the text of the five books of Moses, of which we have been speaking, the Samaritans possess a version of the same books written in the same characters with the original text, but in a particular dialect, which is called from their name,

the *Samaritan dialect*, and which is a composition of the Hebrew, Chaldee, and the Syriac, and yet widely differs from all these languages, both in the formation of its grammar, and in roots which are peculiar to it, &c.

The ancient Samaritans seem to have had in use among them a Greek version of the books of Moses, as they have had, in later times, an Arabic translation of the same books, together with commentaries in the same language. They have likewise liturgies written either in Hebrew or in Samaritan; and they sometimes write the Arabic language in Samaritan characters, as the Jews write it in Hebrew characters. It is highly probable that they have had some historians; but we know nothing of their works, excepting two sorry chronicles in Arabic, full of gross mistakes and ridiculous anachronisms. The Samaritans have not been more free from divisions than the Jews, the Christians, and the Mohammedans; and there is a sect among them of some note, distinguished by the name of *Dositheans*.

Having made these brief remarks, which can be of little service to learned readers, but which I notwithstanding thought necessary, I now proceed to state, in few words, the several circumstances which, in later ages, have introduced into Europe some knowledge of the state, the religion, the doctrines, and the religious ceremonies of the Samaritans.

Julius Scaliger appears to have been the first of those who aroused the attention of the learned, and of learned travellers, zealous for the extension and improvement of knowledge, to the importance of introducing the Samaritan Pentateuch to the acquaintance of Europeans. In this he was seconded by Wazer, in his Commentary on the Mithridates of Gesner. Pietro Della-Valle had the good fortune to accomplish their wishes, in so far as that, having procured a copy of the Samaritan Pentateuch, at Damascus, in 1616, he presented it to M. Achille Harley de Sancy, the French ambassador at Constantinople, about the year 1621. This minister sent it to the monastery of the Fathers of the Oratory, in St. Honori.\* It was from this single manuscript that Father Morin published, in the Polyglot of Le Jay, the correct text that is there given, of the books of Moses. P. Della-Valle brought with him into Europe several other Samaritan MSS. besides; and other travellers followed his example, in so much that we can now reckon at least fifteen or sixteen MSS. perfect and imperfect, of the Samaritan text, besides the Samaritan version, some fragments of liturgies, commentaries on the Pentateuch, &c. To these monuments of the religion and religious doctrines of the Samaritans, we may fur-

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\* In Paris, we presume, the author means.



ther add the Arabic version of the books of Moses, made for the use of this sect, of which I have given some account in a dissertation originally published in Latin in the *Repertorium für Biblische und Morgenland Literatur* of M. Eichhorn, and afterwards in French, with various improvements and amendments, in the forty-ninth vol. of the *Memoires de l'Académie des Inscriptions et Belles Lettres*. Nor should we here forget a Latin dissertation published at Leyden in 1803, by M. Van Vloten.

But my chief object in this Memoir is to direct the attention of my readers to various letters written at different times, by the Samaritans, to certain learned Europeans who wished to establish a correspondence with them, with the hope of obtaining from them new and interesting information respecting divers points of the laws, ceremonies, and history of the Jews. The two earliest of these, addressed to Joseph Scaliger, but which never reached him, were written, the one by the Samaritans of Sichem, or Naplouse, the other by those of Grand Cairo.

They are both dated in the 998th year of the Hegira, which answers to A. D. 1589. Scaliger had written to the Samaritans of those two places; and the answers, which did not arrive till after his death, were put into the hands of Genebrard. They afterwards fell into those of Peiresc, who sent them to Father Morin. This

learned Oratorian translated them into Latin, and his translation of them was published after his death, by R. Simon, in a collection entitled *Antiquitates Ecclesiæ Orientalis*.\* The originals were deposited in the king's library, Paris. But Father Morin's translation being by no means correct, I published the text of these two letters, with a new Latin translation and critical notes, in the thirteenth vol. of the *Repertorium für Bibl. und Morgenl. Liter.* of M. Eichhorn.

In the year 1671, Robert Huntington, who was then chaplain to the English factory at Aleppo, but was afterwards promoted to the see of Raphoe in Ireland, and died in 1701, made a visit to Jerusalem, and took that opportunity of likewise visiting the Samaritans at Naplouse, with a view to collect new information respecting their religion, their doctrines, and their worship. The interest which he appeared to take in their affairs, excited the astonishment of the Samaritans, and induced them to ask him whether there were any Israelites in his country. Upon his replying in the affirmative, they presented him with a sheet † written in Samaritan characters;

\* This collection was first published in London in 1682. It is now before me, and has the life of Morinus prefixed, written by an unknown hand in 1676. The epistle to the reader states, that this collection was found among the books of Amelot the Oratorian, after his death, and says nothing of Simon's having any concern in the publication of it.

† "Une feuille," a leaf or sheet.



and when they found that he could read their characters, they were still more astonished, and then concluded that the Israelites settled in England, of whom Mr. Huntington spoke, must be their brethren. Mr. H. availed himself of that circumstance to propose their writing to these their supposed brethren, a brief statement of the principal points of their religion, and above all, of those particular points by which they are distinguished from the Jews, and to subjoin to their letter a copy of the law. Upon this they put into his hands a copy of the Pentateuch; and in the course of eight days, they sent after him to Jerusalem, the letter which he requested them to write to their English brethren. Both the letter, which was written in 1672, and the manuscript were duly received in England.

Dr. Thomas Marshall, who was then Rector of Lincoln College, Oxford, and died Dean of Gloucester in 1685, replied to the letter, and the correspondence thus begun, was carried on for several years. Before the Samaritans received the Doctor's reply to their first letter, they had addressed a second to Mr. Huntington, written in the Hebrew language, but in Samaritan characters, and of date the 1085th year of the Hegira, *i. e.* the 1675th A. D.

Mr. H. having at length received Dr. Marshall's reply, forwarded it to the Samaritans, together with a letter from him-

self, wherein he requested to be favoured with an explanation of what was then reported respecting their paying worship to a dove. To this they replied in a letter written in Arabic, and dated in the year of the Hegira 1086. They at the same time sent other two letters to Mr. H. to be forwarded, through him, to England; the one written in Arabic, and dated the 1096th year of the Hegira; the other, which was written in Hebrew, is lost: at least, only a fragment of it is preserved, and even that is not the original. In short, there is yet another letter from the Samaritans to their brethren in England, written in Arabic, and dated the 1099th year of the Hegira.

Of the letters addressed by the Samaritans, either to Mr. H. or to their brethren in England, the first, dated in 1672, has been published, but only in Latin, by Job Ludolph, in a small volume, of which I shall have occasion to speak below. And here I cannot help expressing my surprise that M. P. J. Bruns, who is certainly in possession of a copy of the original text of this letter, written in Hebrew, has not sent it to the press. Cellarius has quoted several passages of it in his dissertation *De Gentis Samaritanæ Historiâ et Ceremoniis*, and also M. Bruns, in the *Repertorium* of M. Eichorn, vol. xiii. p. 292. The letter addressed to Mr. H. as above, before the reception of Dr. Marshall's reply, has been

translated into German, and published in that language by M. Schnurrer, who possesses a copy of the original. It may likewise be found in the *Reperitorium* of M. Eichorn, vol. ix. p. 8.

(To be continued.)

SECOND LETTER

From Mr. E. G. Nietz, to Rev. Mr. Ramftler.

Riga, Nov. 2, O. S. 1815.

DEAR BROTHER,

SEPT. 21, O. S. of this year I wrote to you, and refer to what I then wrote. But as I now have it in my power to send you a list of the number of Jews in various countries, which you will find at the end of this letter; I would preface it with an Address to the Jews, by my late friend, the Rev. Mr. Fickert, of Great Wilkan, in Silesia, extracted from the ninth volume of his *Weekly Christian Intelligencer*, page 581, &c. which probably will be read by few Jews.

“Dear Sons of Abraham! Permit me to remind you of what the better part of your nation have long lamented, that many of you have very far deviated from the faith of your fathers. Instead of hearing and studying Moses and the prophets, they hear and study a philosophy falsely so called, and thereby lose sight of faith in the revelation of the law of Jehovah, regarding this, which in truth is the word of God, as human testimony. Their hearts are deadened to a desire for the

salvation of Israel; the hope of all sinners from Adam, the first sinner, to those who even now feel that woe, from which none but God Almighty can deliver; the hope of the fathers for a Messiah, a Helper, a Deliverer, a Saviour and Destroyer of sin, appears to them a vain dream; their minds, however enlightened in other respects, are darkened, their views are earthly, and all their pursuits and desires are fixed upon that which is visible and corruptible. Few among them will regard this affectionate call of a younger and mean brother deserving of notice, though it should fall into their hands. Their state is that of thousands of degenerate Christians, they despise the counsel of God concerning their salvation, and forget that God has chosen the base and despised things of the world.

“But to such I do not properly address myself, but rather to you, true descendants of the Father of the faithful, who till now have remained true to the faith of your fathers, and notwithstanding the long disappointment of your hopes for the accomplishment of the greatest of all divine promises, still continue to hope, where many no longer see any ground for hope. I cannot deny that I admire your faith in the *prophecies* of the Messiah, though I am a Christian with all my heart. Think not, therefore, that I am disposed with blind zeal to chide you on account of your unbelief in the person of him, whom I know and sincerely

love as the great Prophet promised by Moses; fear not that I shall upbraid you for the hardness of your hearts; on the contrary, I admire your steadfastness in holding the word of truth, your unexampled perseverance, your confidence in the veracity and faithfulness of God, which now for some thousands of years, has remained unshaken, notwithstanding all apparent disappointment; your unwearied patience amidst excessive hardships, oppressions, and miseries, to which you have been exposed among all Christian nations, yea, among all nations of the earth, among whom you live scattered. Many, yea, by far the majority of you, live in constant disquietude, in cold and heat, often in hunger and nakedness, with a scanty maintenance, in poverty and contempt, and still you remain satisfied in consequence of your sweet hope, that the Lord will in future days give you a better lot. Think not that I mean to flatter you, when I speak the sentiments of my heart: I admire, I love you; but at the same time, I feel great compassion for you, and wish you in every respect a better lot, more especially do I wish to show you a way on which you would obtain true peace of mind, joy, and eternal bliss, if you would walk on it. I know, beloved children of Israel, that many of you have become doubtful, and desire to attain to a certainty in the most important of all concerns. You

see indeed, many Christians among whom you live, sunk into heathenish manners; you see them walk in carnal security, unbelief, scepticism, and profanation of sacred things; and no wonder, if you judge of the faith of Christians by such specimens, that you should be led to draw the inference: These men cannot possibly be on the right way. You are in the right when you form this opinion; they walk, according to the opinion of those who are Christians indeed, on the way of perdition, and disgrace the doctrine they profess; they occasion the name of the Author of their religion to be blasphemed; but be not hasty in your conclusions, my brethren of the ancient covenant; judge not, from the lives of false professors, of the doctrine itself; remember, that among you, also, there is no want of apostates and immoral characters; and recollect the lamentations of Moses, and of all the prophets of the Lord, concerning the evil doings of many of their contemporaries.

“ You cannot but know some honest characters in Christendom, to whom you cannot deny your esteem and your affection; select such, they alone can give an answer concerning the reason of the hope which is in them. But do you wish to regard no man, can you confide in no Christian, read, however, the New Testament with a docile disposition. The writings which it contains were drawn up by authors of your



nation; examine their principles, attend to those arguments which they mention for their persuasion that Jesus of Nazareth was the promised Messiah, and investigate the reasons why their conviction was so strong, that they in consequence of it patiently endured imprisonment, fetters, torture, and death. Prove their interpretations of the prophecies of the Old Testament, and consider whether a vain dream and delusion could make them so ready to sacrifice temporal preferment, pleasure, comfort, ease, yea life itself, without knowing with absolute certainty, that they would be abundantly compensated in the life to come. At the same time pray without ceasing for the Spirit of God, that he may enlighten your heart and understanding, that you may know and experience whether Jesus of Nazareth, whether his followers, whether John the Baptist, old Simeon, pious Hannah, who departed not from the temple, but served God with fasting and prayer night and day; whether so many thousands, who by the preaching of the apostles were converted to Jesus as the promised Messiah, were in error; or whether you are misled, if you still longer refuse to attend to the doctrine of such men. The God of your fathers, who is also my God, who has given to you and me, and to all who thirst after light and truth, who hunger after righteousness and salvation, the inexpressibly precious promise, *If you seek*

*me with your whole heart, I will be found of you*, will certainly show you by his Spirit, which is the right way, for he is gracious and merciful, and abundant in goodness and truth. Is he not the Father of us all? has not one God created us all? and should he not reveal himself to his child which seeks him, night and day, with tears of ardent desire, and with prayers that he would have mercy, and give a clear revelation of himself?

“This you cannot deny, dear brethren, that the wrath of the Almighty has now rested on you longer than on your fathers before the appearing of Jesus of Nazareth. All former dispersions of your nation by the Assyrians and Chaldeans, all tribulations which then fell upon it, terminated in a much shorter time: the Lord heard the groans and noticed the tears of the destitute, returned to be gracious to them, and after a period of seventy years, he led them back to the possession of their inheritance. Now 1700 years have elapsed since Jerusalem has been trodden by the Gentiles, the temple consumed by fire, and your whole nation scattered into all countries of the earth. The twenty-eighth chapter of the book of Deuteronomy, from ver. 49, has truly been accomplished in the literal sense. Read it, I pray you, with attention, and pray the Lord for wisdom and knowledge, that you may learn to understand his will.

“ You say, This has happened to us, as is intimated in the same chapter and in chap. xxvi. of the book of Leviticus, because our fathers and we have not kept *the words of the law*. You are undoubtedly right; but does it not belong to these words of the law, what Moses in Deut. xviii. wrote? Is it not there said, in the 19th verse, *Whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him?* Suppose, now, that the prophet of whom Moses speaks, is still Jesus of Nazareth, whom you reject, to whom you have been determined not to hearken, whose words and testimonies we Christians have in our New Testament, which most of you do not think deserving of any attention! He that seeks truth must be impartial; he must prove *all things*, and hold fast that which is good. Do not we Christians read the writings, explanations, and objections of your Rabbis? Be equally reasonable towards us, as we are towards you; and if you know any honest Christian who inspires you with confidence by his life, by his love to God, and your nation, lay aside your prejudices, your antipathies against such a one, draw near to him, converse with him, ask him *what* he believes, and *why* he believes; thereby you cannot transgress, but rather fulfil the command of God, ‘ Thou shalt love thy neighbour as thyself.’

“ Disregard the ignorant and impious part of Christendom,

who treat you with contempt, or who desire to convert you by violent means from the faith of your fathers to theirs; prefer those who show love towards you, and in whom you can confide that they sincerely wish your well being. I for my part, and many thousands who live here and there in the blessed enjoyment of their faith, esteem and respect you as a people of God, regarding whom he has still great purposes in view. You are dear companions to me in this vale of tears! not wild trees, much less fuel, but a precious fig-tree in the great garden of God; though in appearance hitherto dry and destitute of foliage, yet about to receive a new supply of sap, to thrive to the praise of the Most High, and to produce the most delicious fruit. Soon the thirty-seventh chapter of Ezekiel will be accomplished in you; the Spirit of the Lord already breathes, and life stirs in many dry bones, which will in due time place them erect, and fit them for the most blissful enjoyment and work. Be of good cheer, ye that wait for the consolation of Israel; whatever God has promised by his prophets will certainly be fulfilled; Joseph makes himself known to his brethren, and forgives them every offence wherewith they have offended against him. The Lord bless you and keep you! the Lord lift up his countenance upon you, and give you peace!”

Thus far this Address.

I subjoin a supplement to the



number of Jews in different countries.

1. **POLAND.**—In Warsaw, 9700; in Posen, 3200; Polish Lissa, 3000; Kalisch, 1800; Rawitz, 1100; Geesen, 700. In Thoren, Jewowraclaw, Adelnau, Meseriz, Schwein, Reiszen, Fraustadt, &c. are numerous congregations of Jews.
2. **SILESIA.**—In Breslau, 2900. In Dyhenfurt, not many miles from Breslau, the Jews have a Printing-Office, and a Foundry for casting letters. In Glogau, 1900; In Festenberg, Zitz, &c. are also many Jews. About 11000 Israelites are computed to inhabit this Province.
3. **GERMANY,** 200,000.—In Prague, 8000; Frankfort on the Mayn, 7000; Hamburgh, 3500; Altona, 2400, with two Synagogues; Dresden, 1000; Berlin, 3600; Furth, 2680, with a College; Carlsruh, 540; Cassel, 490. In Frankfort on the Oder is a Jewish Printing-Office. In Manheim, Hanover, Trewalde, Stettin, Sondershausen, Dessau, Halberstadt, Harzgerode, Vienna, &c.
4. **KINGDOM OF PRUSSIA.**—Koenigsberg, 800; Danzig, 730.
5. In **HUNGARY,** 75,500.—In Presburgh, Neusaltz, Miskolitz.
6. In **GALICIA,** 80,000.
7. In the **EUROPEAN PART OF TURKEY.**—In Constantinople, 80 or 90,000, with a Jewish Printing-Office. Salonissi, 12,000; Spalatra, 1000; Kirk, Ekklesie, Napoli and Romania, Livadia, Patras, in Achaia, Zanka, (1000) Candia, Chios, Bucharest in Moldavia.
8. In **ASIATIC TURKEY.**—In Aleppo, 5000; Hebron, 8700; Jerusalem, 11,000; Smyrna, 1200. In Saphat, is a celebrated Jewish College.
9. In **ITALY.**—In Venice, upwards of 4000; Ancona, 5000; Leghorn, more than 15,000; Rome, 9000.
10. In **BOHEMIA** live 46,000; and in Moravia, 27,000.
11. In **INDIA,** white and black Jews are very numerous.
12. In **GRUSINIA,** according to Staudlin's Ecclesiastical Geography, live many Israelites, who are employed in husbandry. In the Krimea also there are many Jews.

The following account is to be found in Mr. Reiney's description of the Caucasus, Vol. ii. page 76. "Great numbers of Jews reside in Georgia, especially in the province of Hartuel, even in some villages. They distinguish themselves materially from other Jews. They are not given to commerce and usury, are only employed in agriculture, and live like other Georgian villagers. They are subject to the same taxes and to the same vassalage; go also to war, and are distinguished from native Georgians only by their national descent and religion; of which, however, they observe nothing beyond the rite of circumcision, abstinence from pork, and some traditions. They have neither synagogues nor Levites, and are not regarded as genuine Hebrews, but as Canaanites by the orthodox Jews." Perhaps they are descendants of the ten tribes of the kingdom of Israel.

It is certain that Jews, when they are experimentally convinced of the truth of Christianity, are likely to be the most useful and zealous apostles, at least among their own nation. In proof of this, Paul, and some Jews converted in modern times, may be mentioned.

Though I must suppose that you, dear brother in the Lord,



and the esteemed brethren of your much valued Society, have much more extensive intelligence concerning our Jewish brethren in all parts of the world; the particulars above mentioned may, however, serve to supply what is deficient here and there. But were this not the case, it will tend to encourage you to persevere in your truly Christian undertaking, when you read that among the Christians on the Continent there are such, who have similar views and information concerning the Jews, with you; which you will also see from the address to this people from our late friend Fickert. Amidst the various and great obstacles, which impede missions among the Jews, even more than among the Heathens, with whom we have rarely to contend against deeply rooted prejudices and antipathies, the prayer: "Thy kingdom come," is as needful for success, as our daily bread is needful for the maintenance of our temporal life. In our Lord's hands alone a few loaves and fishes had power to satisfy some thousands. In spiritual affairs the case is similar. The disciples only distributed the bread. And what are we, dear brethren in the Lord? Ah! were we but at least as simple as the disciples were.

Even here we find Nathaniels and Nicodemuses among the Jews. Recently I gave to one, whom I number among the former, Jung's Letter of a travelling Jew, as he can read and understand German; but

afterwards I found, much as this letter encourages its readers to search the New Testament, that suspicion and rooted prejudice still prevent him from venturing upon so wholesome and needful an undertaking. The blessing depends not upon our willing and running, nor on the best suited and most prudent measures, but on the increase, which the Lord gives. We, with our best knowledge and greatest activity, are and remain nothing! Our's is the strength of worms and the sight of moles.

If his fiat accompanies our work, to Him alone belongs the praise and adoration. May we, divested of all selfishness, live only to the Lord! May the Lord's blessing attend all your undertakings in extending his kingdom also among the Jews, that his name may be more extensively glorified among the nations, even by this memorable people. This purpose has been obtained by their dispersion among the Gentiles, and will be obtained anew by their conversion to Christianity, when it will please the Lord to revive this large field of dry bones.

May I trouble you to procure for me a few copies of Cooper's Sermon to the Jews, also of the Sermons of Messrs. Haweis, Nicol, Hunter, and Greatheed, to this people, in case they are printed separately. Though I do not understand the English language, a Christian friend, who is conversant with it, will translate them for me.

The "Affectionate exhorta-

tion to Jewish professors, to read the Bible diligently and with reflection," I have not yet received. I hope to send it in my next.

Requesting your kind remembrance and prayers, I remain, &c.

ERNST GUSTAVUS NIETZ.

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ON THE CHINESE JEWS.

*To the Editors of the Jewish Expositor.*

GENTLEMEN,

As one of the subjects proposed for publication in the *Jewish Expositor*, is to give a history of the Jews of every age and in every country, I therefore send you the history of the Chinese Jews, translated from the original Latin of Gabriel Brotier, which was published by him among his notes to the fifth book of Tacitus's History. It appears to be both an interesting and instructive narrative, and to be the only authentic account, yet published, of this singular fragment of the race of Abraham, insulated and encircled by the vast empire of China, and from various causes almost entirely cut off from all communication, both with its own nation, and with the other inhabitants of our globe. Gabriel Brotier, the celebrated editor of Tacitus, obtained this information from the manuscript letters of certain Jesuits, who were sent forth by the Roman Catholic church to be missionaries of our holy religion to the Chinese nation; and

who were requested to prosecute every possible enquiry into the state, and customs, and religious opinions, and sacred books of the Jews, to be found in China. The only Jesuits from whom Brotier acknowledges to have derived the following particulars, are, as will appear from the history itself, fathers Domenge, Gaubil, Gozani, and Jacques. This narrative, whether it has been overlooked on account of the different nature of the book to which it is subjoined, or has been disregarded from its having been clothed in a Latin dress, or from whatever other cause this may have originated, has never received that attention from the Christian public, which might naturally have been expected from the great variety and importance of its valuable matter. It is sincerely to be wished, that the insertion of this narrative in the *Jewish Expositor*, may stir up the interest and laudable curiosity of Christians in behalf of these and of all the other benighted children of Israel, and that the knowledge of them may no longer be confined to the classical readers of the Roman historian, but be disseminated as widely as are the publications of the London Society—yea, as universally as our duty is universal to announce to them the glad tidings of the gospel—as universally as those benefits are universal, which we have received through the medium of this chosen but stiff-necked people.



When the Christian hears of any of the race of Abraham having been discovered in a foreign land, he naturally enquires, are these the descendants of the ten tribes of Israel, who were carried captive unto Halah, and Habor, and Hara, and to the river Gozan, by Tiglath-pileser and Shalmaneser, kings of Assyria? Or are these of the tribes of Benjamin and Judah, the children of the fathers who killed the Prince of life, and who, by their own continued disobedience, even yet subject themselves to their fathers' curse, "His blood be on us and on our children?" And these questions become yet more important and interesting, when it is considered—that the Israelites, concerning whom the enquiry is made, keep themselves as distinct from the people among whom they dwell, as did their fathers in the land of Canaan, from their surrounding idolatrous neighbours—that they yet, in some measure, retain the form of temple worship—that they have but one synagogue, inferior indeed in magnificence, but similar in form to the great temple of Jerusalem—that they have manuscript copies of the greater part of the Old Testament—that they have had no communication with their brethren of the west during more than two centuries—and that, partly from the calamities of nature, to which every thing human is subject, and partly from their defection to the impure faith of Mohammed, they are gradu-

ally diminishing in number as a distinct and peculiar people, and are gradually forsaking the law of their forefathers.

From their apparent ignorance of the asserted Messiahship of Jesus Christ, and from the indifference with which they contemplated the image of our crucified Redeemer in the Catholic church at Pekin; and from the absence in them of that rancorous hatred which the Jews of Europe universally testify against the Christian name, and against the Messiahship of Jesus, it is morally certain, that they are the descendants of the ten tribes of Israel, who remained in captivity, and not of those Jews who rebuilt the temple, and crucified their Lord and Christ. Nor is it less certain, both from their own traditions, and from their possession of the book of Nehemiah and of the two books of the Maccabees; that they have formerly had frequent communications with the Jews of the west, and have received from them manuscripts of the sacred books. Hence so great a similarity exists between their Hebrew manuscripts, and the text of our Hebrew Bibles; and to this cause may perhaps be referred the very cautious silence which they have always observed upon the subject of the coming of the promised Messiah. The following quotation from *Le grand Dictionnaire Historique du Moseri*, under the word "Judee," will throw some light upon this particular of



their history; and that the readers of the Jewish Expositor may peruse at one view the general state of the Jews of the East, I shall preface the extract with the account contained in the same work, of the Jews of Turkey and Arabia.

“ En Turquie il y a deux sortes de Juifs, savoir les naturels ou originaires du pays; et les étrangers, ainsi appellés; parceque leurs ancêtres sont venus d’Espagne ou de Portugal. Les premiers portent le turban, comme les Chrétiens, mêlé de diverses couleurs; de sorte qu’on ne peut les reconnoître d’avec eux que par leurs souliers, qui sont noirs ou violets, au lieu que ceux des Chrétiens sont rouges ou jaunes. Les Juifs étrangers portent une coëffure ridicule, semblable à la forme d’un chapeau Espagnol, sans aucuns rebords. Ceux-ci ne conviennent pas avec les autres en certain articles de leur religion, et ont leurs sepultures séparées. Les uns et les autres se trouvent en grand nombre dans le plupart des villes de l’empire du grand seigneur, particulièrement dans les lieux de commerce, comme à Smyrne, à Alep, au Grand Caire, à Thessalonique, &c. Leurs emplois ordinaires sont d’être banquiers, de prêter à usure, de servir dans les douanes, d’être fripiers, droguistes, medecins, et truchemens. Ils savent dire en detail tout ce qu’il y a de marchandises dans une ville, la qualité et le prix. Les autres nations orientales, comme les Grecs, les Armeniens, &c

n’ont pas ce talent ni cette adresse : ce qui oblige les negocians de se servir des Juifs, quelle que soit l’aversion, qu’on leur porte. Il y a certains lieux dans la Turquie, où les habitans ne les veulent point souffrir, quelque permission qu’ils aient du grand seigneur d’habiter dans toute l’étendue de ses états. On dit qu’ils y sont en horreur à cause des cruautés inouïes qu’ils y ont exercés contre leurs debiteurs et leurs esclaves. Les Turcs et les Chrétiens orientaux assurent communement que ces malheureux font mourir tous les ans, au jour du vendredi saint, un esclave Chrétien, en haine de notre religion; mais qu’ils se cachent, de crainte d’être surpris, parce qu’ils ont été plusieurs fois chatiés exemplairement par la justice, pour avoir commis une action si detestable. Il y a des Juifs Carraïtes, qui s’attachent à la lettre de l’écriture, et qui ne font pas grand estime du Talmud. Les autres Juifs dont la plupart sont Rabbinistes, suivent les traditions de ce recueil, et disent beaucoup de mal des premiers; mais les uns et les autres nient également que le Messie soit venu.”\*

“ Il y avoit un grand nombre de Juifs dans l’Arabie, avant que Mahomet y prechat une nouvelle doctrine; et ils étoient aussi repandus dans toute la Perse, où ils susciterent plusieurs persecutions contre les

\* Michel Fevre, Theatre du Turquie. Simon Hist. Crit. du Vieux Testam.

Chrétiens. Lorsque les Arabes furent maîtres de ce pays, ils y devinrent plus puissans, et s'établirent à Bagdad, où les uns cultivant les sciences; d'autres s'attachant au commerce, et plusieurs entrant dans les finances comme douaniers et receveurs, ils vinrent à se faire considérer jusqu'au point d'obtenir un chef de police et de discipline, dont l'autorité étoit à peu près la même que celle des patriarches des Chrétiens. Les Arabes ont appelé ce chef *Rasjalout*, c'est-à-dire, *Prince des exilés*. Il y avoit aussi des Juifs dans l'isle de Ceylan, et jusque dans la Chine, dans le ix siècle. Le nombre de ceux-ci diminue tous les jours, parcequ'ils separent de leur communion ceux qui s'appliquent aux études chinoises, nécessaires pour obtenir les degrés, étant persuadés que les cérémonies pratiquées parmi les lettres, ne sont pas exemptes d'idolâtrie: en quoi ils pensent de même que les Mahometans. Ces Juifs d'orient paroissent descendre de ceux qui furent dispersés par Salmanasar; mais il est certain qu'ils ont eu beaucoup de communication avec les Juifs plus recens, puisque ceux de la Chine connoissent les histoires d'Esther et de Judith; (the Jesuits make no mention of the book of Judith being in possession of the Chinese Jews) et que les livres traduits en langue Persanne sont conformes en des endroits essentiels à ceux qui ont été revus par les Massorettes, et que par exemple le verset 14 du psaume 144 ou

145, qui est abecedaire, y manque, quoiqu'on ne puisse douter qu'il n'ait été anciennement dans le text Hébreu, de même que dans la Vulgate, les Septante, et la version Syriaque; n'y ayant aucune raison qui puisse persuader, que dans un psaume, dont les versets sont disposés selon l'ordre des lettres de l'alphabet, on en ait omis un.\*

Notwithstanding, however, these communications, which the Jews of China have had with their brethren of the two tribes, and notwithstanding the consequent alterations, which have most probably been thereby made in their sacred manuscripts, much benefit may result from a collation of these manuscripts with Vander Hooght's standard edition of the Hebrew Bible. A various reading of some consequence has been already found in Deuteronomy xxxii. 25. and others of a similar nature may hereafter be brought to light. It is sincerely to be regretted, that, on the one hand, the too cautious reserve of the Chinese Jews, and, on the other hand, the subsequent remissness of Christians in prosecuting these enquiries, should have hitherto proved insurmountable obstacles to this desirable collation. And it is yet more greatly to be lamented, that unjust and unchristian measures should have been employed by the Jesuits to attain this good end. It is a maxim now almost universally assented

\* Renaudot, Relat. des Ind. et de la Chine."



to, and certainly never to be departed from, that the goodness of the end can never justify the badness of the means. With this maxim before us, we can never justify the conduct of the Jesuits in this particular, who, in a manner unbecoming their character as enlightened men, and contrary to their duty as Christians, and disgraceful to their stations as ministers of the New Testament, and stewards of the mysteries of God, stooped to bribe the poorer Jews surreptitiously to sell to them their sacred books. Whilst, however, we condemn this unjustifiable attempt of the Jesuits, let us not forget the solemn duty incumbent upon all Christians to use every lawful method in their power, of promoting and prosecuting further inquiries into the state and books of these Chinese Jews; and, above all, to send to them the glad tidings of salvation, that Jesus is indeed the Christ, the Saviour of the world.

Several years have now elapsed since the dates of the accounts published by the celebrated and learned Brotier; and no new information appears to have been received. In this age, so remarkable for the laudable desire to distribute Bibles in every language throughout the world, and to send missions of peace to the Heathen nations, and to promote Christianity among the Jewish nation, some attempt should surely be made correctly to ascertain the existing circumstances of these Jews of China, and of the black Jews

on the coast of Malabar, described by the zealous Dr. Buchanan, and to send to them the Hebrew Prophecies, which they have not got, and the New Testament translated into the Hebrew language, for an accompaniment to the Old Testament. This duty seems more particularly to devolve upon the London Society; and it is our bounden duty to pray, that an opportunity may speedily be granted to this Society to make these joyful communications to these sons of Jacob, and to supply their spiritual deficiencies through the medium of their converted British brethren. Who can tell what an effect may be produced by sending the Chinese Bible to the Chinese people, and by giving to the Chinese Jews the New Testament in Hebrew, as well as the Prophecies complete of the Old Testament? These Jews will be a standing proof of the truth of revelation to the Chinese people; and the Chinese people, by a partial conversion to Christianity, may in some measure provoke the Jews to jealousy. It is now high time, that the pure gospel of Jesus Christ should be brought into fair competition with the prevailing superstitions of Mohammed; and that the invitations of the former should be sent forth to these Jews in China, in opposition to the illusions of the latter.

Our own faith and confidence in the promises of the Most High, may moreover be considerably strengthened by a pious



consideration of the present narrative. Not only do the Jews of the tribes of Benjamin and Judah remain a distinct and separate people from all the other nations of the world; but we perceive also by this account, that a part at least of the Israelites of the ten tribes, who were made captive more than 2500 years ago, are yet preserved, unpolluted by idolatry, and unstript of their religion, their books, their traditions, and their temple. They yet retain their ancient character of a peculiar and rebellious people; and are yet, and ever will be, a wonderful monument to the world of the justice, with which God will always punish the guilty, and of the mercy, which he will always display towards the children of the faithful. As we behold, that Jehovah has hitherto punctually performed his promises, and his threatenings, towards this wonderful race, we should be the more confirmed in our belief, that he will hereafter with equal punctuality accomplish those glorious events, which yet remain to come to pass, that the scriptures may be fulfilled, and we should be the more emboldened and encouraged in our labours, knowing that we shall reap, if we faint not.

Lastly, what an advantage does this give us against the opposers of our holy religion. With what reason, under what pretence, can the gainsayer deny the veracity of prophecy, when he discovers, that the present history of every nation, and that the present annals even of the

recluse Chinese empire, accord with this celebrated prediction of Balaam, delivered more than 3200 years ago? "How shall I curse," exclaimed he, "whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? for from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel?"

I am, &c.

JOHN NOBLE-COLEMAN.

*Of the Chinese Jews.*

As soon as it was heard in Europe, that Jews had been found within the empire of China, all learned men immediately indulged the pleasing expectation, that sacred literature might by this mean become more celebrated, and Hebrew studies be promoted. But Father Matthew Ricci, by whose assistance they were made known, being prevented by more weighty occupations, by the great distance of places, and by a premature death, which took place, A. D. 1610, obtained only little information concerning them, which Trigaltius published in his work, 'De Expeditione Sinica,' (see book i. page 118) and Semedus in his work, 'Relatione della China,' (see part i. page 193) and after these the celebrated Bishop Walton, in his Polyglott Bible, (see vol. i. Prolegomena iii. sec. 41,) and Jablonski, in his Hebrew Bible, (see Pref. sec. 38.)

At the beginning of the present century, Father Gozani obtained some further information by ocular demonstration and by hearsay, which was published in a work entitled, 'Lettres edificantes et curieuses ecrites par quelques Missionnaires de la Compagnie de Jesus.' See vol. vii. at the beginning.

These particulars could by no means satisfy the curiosity of the literati of Europe. Fathers Gozani, Domenge, and Gaubil, were therefore requested to make diligent inquiries concerning the Jews of China, and to send back information of what they could learn. This work they willingly undertook. Whatever I have found in their manuscript letters, I shall most readily communicate, to the end that these Chinese memorials may not perish, and that the Jewish history, hitherto largely explained by the celebrated historian Tacitus, may receive the greater illustration. It will be also most gratifying to our feelings, if by this our trifling labour, any assistance can be rendered to the studies of the very learned Dr. Kennicot, who, during so many years, hath most sedulously applied himself to prepare a most accurate edition of the Hebrew Bible, to his own great praise, with the favor of Great Britain, and with the applauses of all Europe. To prevent any obscurity arising in this our narrative, I shall subjoin some notes, to explain the more weighty and difficult matters.

The Jews came first into the

empire of China under the dynasty (*dynastie*) of Tcheou, which governed affairs from the year 1122, to the year 249, before the Christian era. They fixed their habitations here during the dynasty of Han,\* in the reign of Ming-ti. In the month of March, A. D. 1723, they replied to the questions of Father Gaubil, that they had come 1650 years before, from the land of Si-yu. They therefore began to dwell among the Chinese in the year of our Lord, 73, two years before the death of Ming-ti, and three years before the destruction of Jerusalem. The country, Si-yu, that is, the western country, is, as far as we can understand, the name which the Persians give to Persia;† and the Jews travelled through Corassan and Samarkand. At that period they were at least 70 sings, or families,‡ of the tribes of Benjamin, Levi, Judah, &c. &c. In the last century there yet remained eight families; now only seven remain, and these amount to

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\* The Dynasty of Han commenced in the year 205 before Christ, and ceased in the year of our Lord, 220. Ming-ti began to reign in the year of our Lord, 58, and died in the year 75.

† According to the testimony of Father Domenge, the Jews of China, even at this time, understand and speak some Persian words.

‡ When we interpret the word sings by families, we understand by the word family, all those who are of the same origin. The French use the expression, *une maison*, in the same sense. Thus one family is divided into many families. Hence the seven sings, or families, which now remain, comprehend, as Father Domenge learnt of a Jew, *pe she kia gin*, that is to say, one hundred families and upwards.



about six hundred people. If their families were formerly equally numerous, these Jews, when they entered China, must have amounted to about six thousand. They for a long time kept up an intercourse with the Jews of Si-yu; but during almost two hundred years last past they have seen no Jews from that country. They know of no other Jews in India, or in the kingdom of Thibet, or in Southern Tartary.

The affairs of the Chinese Jews were for a long time in a flourishing state, and they were even so prosperous, that they affirm, they had many men eminent for Chinese literature (called in French, *Des lettres*), some very wealthy, others dignified with the offices of state, others rulers of provinces, and some even mandarins. Nimpo, Ning-hia, Ham-tcheon, Peking, and Cai-fong-fou, are mentioned as having been their principal habitations. But as the affairs of the Jews gradually declined, and many of them became the followers of Mohammed, as has happened to the Jews of Pekin, and to many others, the Jews of Cai-fong-fou are now only known and acknowledged. That city is the capital of the province Honan, and is distant from the city of Pekin, 150 leagues. These Jews have struggled against many and great calamities. Their synagogue was destroyed by an inundation of the river Ho-ang-ho, A. D. 1446; by fire, at the commencement of the reign of the emperor Ouan-li, who go-

vernished from the year 1573 to 1620; and again by a flood\* in A. D. 1642. It was then rebuilt, and yet exists, perhaps to remain a few years longer. Thus the affairs of the Jews of China are gradually deteriorating. It therefore concerns us to make ourselves acquainted both with them, and with whatever they esteem sacred.

The Jews are called by the Chinese, Hoci-Hoei; which name is given to them in common with the Mohammedans. But they call themselves Tiao-Kin-Kiao, that is, the law of those who cut out the sinews, because they cut away the sinews and the veins, that they may abstain from blood. They also call themselves by another name, Lan-mao-hoei-hoei, because during prayer in the synagogue, they cover their heads with a blue cap; and on the other hand they call the Mohammedans Pe-mao-hoei-hoei, because they make use of a white cap.

The synagogue, in which all the religion of the Chinese Jews is celebrated, is called by them, Li-pai-se, that is, the place of ceremonies. This is the name which the Mohammedans in like manner give to their places of worship. The Li-pai-se †

\* Respecting this flood see more in the first inscription, which will be explained hereafter.

† The synagogues of the European Jews are altogether different from the temple which stood in Jerusalem. On the contrary, the Li-pai-se of the Jews of China bears towards it a very great and striking resemblance. The greatest length both of the Jerusalem temple and of the Li-pai-se, is from east



of the Jews, from east to west, is between 300 and 400 feet long; its breadth from north to south is 150 feet. It is divided into four parts. The first part faces the east. In the middle of it stands the pai-leou, or triumphal arch, upon which is inscribed in Chinese characters, Kim-Tien.\* On both sides of it stand trees. The front of the second part has a great gate with side doors, and two smaller gates. In the sides of this second part, facing the north and the south, are the two houses of the two porters, or keepers of the Li-pai-se. As from this second part you enter the third part, the ulmen, or the second great gate with its side doors, and with its two smaller gates, faces you. In

to west; and the position of the principal gates is the same in both. The court of the Gentiles may be compared with the parts of the Li-pai-se, through which you pass before you arrive at the ulmen; and the court of the children of Israel with those parts which you enter after you have passed the ulmen. The hiang-lou, or great brazen vessel for burning perfumes, has the same situation in the Li-pai-se of the Chinese Jews, in which was placed the altar in the Temple at Jerusalem; and their Temple is in the same place, which was appointed for the part called holy in the Temple at Jerusalem. Their Bethel moreover answers to the Most Holy Part, to the Holy of Holies.

\* This inscription testifies that the Li-pai-se is dedicated to the supreme Author and Preserver of all things. Father Gozani asserts this pai-fa to be large, grand, and very handsome. It is inscribed, he says, with almost the same letters, which the Emperor Kang-hi wrote with his own hand, and gave to the fathers of the Jesuits, to hang up in their church at Pekin. See "Description de l'Empire de la Chine," tom. iii. p. 34, for a description of the Pai-fa at Pekin, by Father Du Halde.

this third part stands the other pai-leou, or triumphal arch. On both sides of it, between rows of trees, stand two marble tables, inscribed with Chinese characters. Of these inscriptions we will give a more particular account hereafter. Beyond these tables, on the south side, is the tse-thang, or the chapel of the Jewish mandarin Tchao,\* who rebuilt the Li-pai-se, which had been burnt. The north side has another tse-thang, or another chapel erected to the Jew† who built the Li-pai-se, which now exists. A little above these chapels, are on both sides chapels appropriated to the use of strangers, and for the holding of public meetings; they are what the French term *les salles des notes, et des assemblées*. We now come to the fourth part of the Li-pai-se, which may be divided into two portions. The first portion has a long row of trees, in the middle of which is the hiang-leou, or the great brazen vessel to burn incense in. Near the sides of this vessel are two marble lions,

\* Before the tse-thang, or chapel of this mandarin, there is an animal raised upon a base. It is impossible to divine what animal this may be, for Father D'Orléans has neither sufficiently delineated this animal in his ichnography of the Li-pai-se, nor has he mentioned its name.

† This Jew was a mandarin, or judge of civil and capital affairs in Tcheone, that is, in a city of the second rank. On account of his having rebuilt the Li-pai-se, this tse-thang, or chapel, was erected to his honour. In this chapel is a tablet of the deceased, and at fixed periods in every year, he is regularly commemorated, according to the custom of the Chinese.

resting upon bases. Above these two lions, towards the west, are two large brazen vessels, resting also upon bases, containing flowers. On the north side is the kitchen, tiao-kin, which is the place in which the sinews are extracted when the meat is made ready. The latter portion of the fourth part has in its sides which face the north and the south, the tse-thangs, or chapels of their ancestors. They are such as the French would call, *les salles des ancêtres*. Father Gozani, has described, in his *Lettres edifiantes*, (see vol. vii. pages 10—19.) the ceremony, with which they annually, every autumn and spring, celebrate Abraham, Isaac, Jacob, the patriarchs of the twelve tribes, Moses, Aaron, Joshua, Ezra, and many other eminent and illustrious characters, both men and women, of their own nation. In the middle is erected the temple, remarkable above for its four-squared roof, and encircled beneath by a latticed enclosure, such as the French designate by the word *balustrade*. In the area before the temple, a large tent is erected on the feast of tabernacles. The temple is forty feet wide and sixty feet long. It has a portico ornamented with eight rows of pillars, such as Vitruvius designates by *duplex testyllum*.

Let us now survey the interior of the temple, supported on either side by a double row of pillars. In the middle, which we call the nave, the

first object which attracts notice is the chair of Moses, over which hangs a dome (*un dôme*). Then we behold the van-soui-pai, or the emperor's tablet, (*la tablette de l'empereur*) having a two-fold ornament on its top; and such lattices as the French call, *jalousies*. Upon it the name of the emperor is written in Chinese letters of gold. Over the van-soui-pai is this Hebrew inscription in letters of gold:

שמע ישראל יהוה אלהינו  
יהוה אחד \* ברוך שם כבוד  
מלכותו לעלם ועד

which signifies: "Hear, O Israel, Jehovah our God is one Jehovah. Blessed be his glorious name. His kingdom shall endure for ever and ever."

Behind the van-soui-pai, stands an arch with three archivolts. It bears this inscription in golden letters:

בין כהוה אלהי האלהים  
ואדוני האל הגדול הגבור  
והנרא

which signifies: "Understand that Jehovah is God of gods, and the Lord, the great God, mighty and terrible."

Behind the arch is a great table for perfumes, upon which six candlesticks are placed: in the two first candlesticks are

\* The first part of this inscription is taken from Deuteronomy, the fourth verse of the sixth chapter. But in the inscription all the letters are of the same size, although in the sacred books of the Chinese Jews, as well as in our editions of the Hebrew Bible, the letters ך and ם are larger than the others: The remainder of the inscription is probably taken from Psalms x. 16. and lxxii. 19.

two torches: in the two middle ones are two candles: in the two end ones are two lamps. These candlesticks are of three different forms. In the middle of them is the great vessel for perfumes, a tripod, and a vessel with handles.

Behind the table is Bethel, that is, the House of God, called in the Chinese language, Tien-tang, or the Temple of Heaven. It is square on the outside, and circular within. This is the most sacred part of their temple, which the tchang-kiao, or ruler of the synagogue, is solely permitted to enter. In this Bethel, on the top of thirteen tables, thirteen ta-kings, that is, thirteen rolls of the law, or the Pentateuch, are placed; and each roll is covered with silk. Twelve of these rolls stand for the twelve tribes of Israel. In the middle stands the thirteenth, placed in memory and in honour of Moses.

At the very end of the temple, behind Bethel, the tables of the law are conspicuous, written in Hebrew letters of gold. On both sides of the tables are repositories, in which are kept the books which the Jews commonly use. Before each repository stands a table, upon which is a candlestick between two vases.

This is the temple, in which the Jews meet together on their sabbaths and on their festivals, to worship God. They occupy the sides of the temple; for the middle part, extending from the chair of Moses to

Bethel, is divided from the two sides by low lattice-work. The Jews never wear shoes in the temple.\*

As the Chinese Jews most highly reverence their sacred books, and pay to them the greatest attention, and as learned men have a great desire to obtain some knowledge of these books, it is proper that we should accurately describe them.

[To be concluded in our next.]

To the Editors of the Jewish Expositor.

GENTLEMEN,

IN reading the first number of your monthly publication, I particularly noticed the record of two interesting facts, the coincidence of which appeared to me to be well worthy of remark, and to invite the mind of the observer, to consider attentively the important object with which they are connected. The facts to which I allude are the testimonies given by two of your correspondents, in favour of the attempt which the London Society is now making, to send forth amongst the Jews, a pure Hebrew version of the gospel of our gracious Redeemer. When I read the declaration

\* Without shoes, that is to say, "sine caligis," or, "sans pantoufles," as Father Domenge expresses himself. By this practice they rightly obey the precept which God delivered to Moses, when he appeared to him in the bush. "Draw not nigh hither: put off thy shoes from off thy feet: for the place whereon thou standest is holy ground." Exod. iii. 5.



of your Commentator on "the Restoration of Israel and Answer," that he accounts the endeavour of the London Society, to translate the New Testament into the Hebrew language, an act of wisdom, I was satisfied that he had spoken a sentiment in which every friend of the House of Israel would join him with delight; but when I saw, in a subsequent page, that another earnest advocate for this neglected people, was seeking for such a means of instruction for them, and not knowing the efforts of the London Society, to prepare it, and send it amongst them without delay, was pointing out a way in which he thought it might be obtained, I felt that my first acknowledgment of its value, had not been equal to its real worth; and that I could not now do justice to my view of its importance, were I to do nothing more than tacitly agree in opinion with those by whom I had seen it commended. It was not, however, till I had attentively examined the different situations from which your correspondents had, as it were, come forth to recommend the Society's Hebrew Testament to the attention of their fellow Christians, and had perceived in what manner they had arrived, without any previous communication, at the same conclusion with respect to it, that I became fully sensible of the force of their appeal to the spiritual children of Abraham, speedily to make ready this gift of love for his sons according to

the flesh. But when I had seen, that the one had risen up from a studious research into the inspired records of the obstructions which the Jews of old had raised in the way of their accepting as their Messiah, the humble, and crucified Jesus, and that the other had newly come out from amongst thousands of the Israelites of our own times, where, by personal intercourse, he had scanned the nature, and measure, of their no less obstinate disavowal of him, and that both had met, as it were, at one point, and with united voices, declared, that the human means best adapted to draw out of their hearts their deep rooted, and bitter prejudices against him, is such a Hebrew Testament as the London Society is now printing, I could not choose but give to this concurrent testimony my full assent; and when I reflected that these simultaneous acts, performed without concert, and yet as much in unison as if done by mutual consent, had followed, on the one side, a careful inquiry into the evidences of times past, and on the other, a personal examination of the witnesses of our own days, I saw that the measure recommended by them, had the sanction both of study and observation, and became irresistibly convinced, not only that it is a thing proper to be done, but that now is the very time at which it ought to be accomplished. Under this impression, I have resolved to request permission to use your monthly publication as a means

of joining your correspondents in recommending to the London Society to lose no time in the execution of their Hebrew version of the New Testament, and of offering to your readers a few remarks both on the peculiar character of the work, and the probable effects of its circulation, by way of exhortation to them to aid in making it ready without delay.

A Hebrew version of the New Testament is, without doubt, substantially the same thing as any one of the many other versions of this book now extant, and yet it has properties which are peculiarly its own, and which make it much to differ from them all. This will readily be admitted, when it is considered that such version is alone a transfusion of the perfect revelation of the Redeemer of our fallen race, into the language in which was given the record of God's promise to Abraham, that in his seed should all the nations of the earth be blessed; that it alone exhibits the acts, and sayings, of our gracious Saviour, in words of like fashion, as well as import, with those whereby the prophetic sons of that beloved patriarch foreshewed the signs by which, at his coming, he should be made known; that it presents to their brethren of our own times, who refuse to confess the subject of these prophecies, now that he has revealed himself to them, the full proof that he has come, and fulfilled all things which were written of him, in a man-

ner less objectionable to them, than any other that could be used; and that it lays before them the history of this Divine Person, in a form that perfectly corresponds with their own admitted account of what he should be, and do, and therefore carries to them the best outward evidence, that the one is the exact counterpart of the other.

Looking forward now to the effects which such a version of the New Testament may be expected to produce amongst the Jews, we may reasonably hope that it will serve to commend the book itself to them, and to overcome that reluctance to look into it, which has for so long a time, kept them at a distance from it. Some natural feelings there are which this work is calculated to touch, and which may be noticed as giving further encouragement to indulge the expectation just mentioned. As a Hebrew work, and as addressed exclusively to the Jews, it carries with it the mark which was their national distinction when they were one people, and is therefore calculated to remind them of those happier times when they lived in their own land, and in the enjoyment of every temporal blessing; and thus its very appearance will do something to recommend it to their affections, and to raise up around it, on its first entrance, as it were, into the mind, all those pleasing images of country, kindred, national prosperity, and individual connection, which are objects so



peculiarly agreeable to the man who has long lived at a distance from them, and whose situation is such, as to make him rest more on them for reputation and respect, than on his own present condition. It may also be said, that this version of the New Testament will, merely as the work of a Hebrew scholar, be considered by many of the Jews as an object worthy of attention, and that this circumstance alone, will lead some of them to examine it, and to try its claims to be admitted amongst their received monuments of national literature; that many may be expected to read it, because they will be curious to know what there could be in the history of the crucified Jesus, that should have made it worthy to be translated into Hebrew; that others probably will look into it, because they will take for granted that it must have something in it of importance to them, or the Gentiles would never have taken the trouble to render it into their language; and that some may be expected to peruse it, not so much to gratify a vain curiosity, or to shew their ability to give a critical decision with respect to its merits, as really to ascertain whether it does indeed contain, according to the character given of it, sufficient evidence of the advent of their promised Messiah.

Let us then, in humble trust in the gracious promises of God to the family of Abraham, admit the encouraging idea, that

the Jews will read the Society's Hebrew version of the New Testament, and let us hence go on to consider what is the effect which we may expect will next be produced by it. Struck, as they assuredly will be, by the accordance between many parts of it, and parts of the writings of their own prophets, they will be impelled, we may believe, to compare the two scriptures together; and then, to speak in the hope-inspired language of the writer in the letter from Absenau, *how great might be the result!* Who, indeed, that has seen, who that has felt, the power of the word of God, to dissipate error, and to overpower unbelief, will not expect that if the Jews shall once be persuaded to lay the two Hebrew Testaments side by side, and to refer from the apostle to the prophet, in search of corroborative evidence, soon will follow their day of acknowledgment, that he whom their fathers pierced, verily is the same of whom Moses and the prophets did testify, and that they will be constrained openly to confess, that Jesus is the Christ, to the glory of God the Father. And let not any one say, that this is to expect too much from the use of such simple means, as the circulation amongst the Jews, of a Hebrew New Testament; for this means, simple as it is, has, by the Almighty power of God, been made to do things no less wonderful, even at our very doors. Let such an objector look round about him, and re-



gard the marvellous extent of dominion which the kingdom of Messiah has acquired within these few years, and let him examine if this conquest has not been achieved principally by the written word of God. Is it not the Bible which, at this very moment, is overturning the strong holds of infidelity on the one hand, and breaking down the high places of heathen idolatry on the other, and making a way over the whole earth, that at the time appointed, the heralds of the Great King may go forth, and proclaim his approach to the nations whom it had humbled, and already prepared for his coming? Should the objector still say, this mighty work is not done by the Bible, but by the Spirit of God, it might be conceded to him, that his assertion was true: but then it might be added, that if the great work of teaching the human race the "ways of God," which has confessedly been begun in all lands, is the act of God's Holy Spirit, his own written word, is evidently one chief instrument by which he is effecting it; and that it is clear, that at this moment, he is putting peculiar honour upon that word, and performing for it abundantly the promise which he gave, that it should not return unto him void, but accomplish that whereunto he sent it. And now, if we are all agreed that the Bible, carried forth amongst the heathen, does indeed become an instrument of drawing them from their

idolatry and sin, and that the Spirit of God does indeed go with it, and make it to be to them, a teacher to bring them to the Saviour, what should hinder that the same measures should be used for turning back Israel to the God of their fathers, and to Jesus Christ who made atonement for them; and what should withhold us from the hope that their merciful, and long-suffering, Jehovah will bless the endeavour with like success! Indeed, if we are in earnest in the work of bringing back the sons of Jacob to the God who entered into covenant with him, I see not how we shall not be desirous to send amongst them that gospel, in which is exhibited the seal of it; and this, not merely by the mouths of preachers, but also in a permanent and acceptable form; and as we have reason to think that a Hebrew version of this gospel would possess peculiar fitness for them; that the highly important object of inducing them to turn their eyes upon its saving doctrines, would be more easily accomplished by such a version than by any other; and that, of all the means which should be used for the great end of prevailing upon them to believe and confess those doctrines, this is amongst the first; then shall we, if, as I have just said, we are in earnest in this matter, rejoice in the opportunity which God has given us of doing them this service, and heartily join together and contribute, according to our ability, for

the speedy completion of the work.

Having now stated to you, Gentlemen, and to your readers, as fully as I desire, my opinions respecting the interesting subject here treated of, I will not trespass any further upon your time, than by offering to your notice, a consideration or two, which may serve the more to commend them to your serious attention. It will much have favoured my endeavour to induce your readers to aid the London Society in the work of completing their Hebrew version of the New Testament, that I have had the opportunity of bringing my sentiments before them under the auspices of the two zealous advocates for the house of Israel, whom the first pages of your publication introduced to our acquaintance: how then, should not these sentiments influence them to join heartily in this labour of love, if I can shew them, that amongst the tombs of the saints there is a witness who, though dead, yet speaketh the very things which I have here declared before them! The revered Claudius Buchanan, whose name implies the employment of years in searching out the spiritual wants of his fellow-creatures, and in devising the most effectual means of carrying the gospel of our blessed Master to all who knew it not, whether Jews or Gentiles; went down to the grave, giving testimony that the people of this land are especially bound to send that

gospel to the Jews, and delivered a public and solemn charge to them to do this, at the second anniversary meeting of the London Society, in nearly the following words;—  
 “Let letters be addressed to these three bodies of Israelites, and let a present accompany them, after the oriental manner, and let this present be the BIBLE. You need not, indeed, send the Old Testament to all, for the Jews of the east possess that book entire, with every jot and tittle that belongs to it: they are our librarians: they are ordained by Providence, as it were, to be the official guardians of the perpetual purity of the sacred volume. But you must send them the NEW TESTAMENT in the Hebrew tongue, in the language and character of the Old Testament, which all understand and revere.”  
*“It is with surprise I learn, that, as yet, you have not obtained a version of the New Testament in the Hebrew tongue, for the use of the Jews. It is surely the very first duty of your Society to execute this translation. You are beginning to work without instruments. How can you find fault with a Jew for not believing the New Testament, if he has never seen it? It is not to be expected that he will respect a version in English: but give him the New Testament in the language of the Old Testament, in the imposing form of the primæval Hebrew, the character which he is accustomed to venerate and*



admire, and then you do justice to his weakness, and may overcome his prejudice."

And now, Gentlemen, permit me, in conclusion, to ask your readers one question: what say you, my friends, to these things? Feel you not convinced that it is your duty to support the measure for which your help has now been solicited; and are you not persuaded that it would be an act of wisdom, to join your names with that of the venerated servant of God whose words you have just read, in recommending to those around you to do the same? In the affirmative, I hope, will be your answer; and therefore I will no further urge it upon you to give your assistance, than by reminding you that our own apostle ever sought to lead to works of mercy and liberality towards the Jews, the Gentile believers of his day, and not them only, but those also who should come after; and that to you, and to me, and to all of us, he did virtually address himself, when he said, "If you, through the Jews, have received spiritual things, much more are ye bound to minister to them of your carnal things;" and that we are even more bound to give heed to his words, inasmuch as we have good hope that our carnal things, used in the way here pointed out, will become the means of rendering them a return of like spiritual blessings.

London, 1st Feb. 1816.

## ANSWERS TO QUERIES

Respecting the *More Nevochim* of Maimonides.

To the Editors of the *Jewish Expositor*.

GENTLEMEN,

IN the *Jewish Repository* for July last, there are some queries relative to certain passages in the *More Nevochim* of Maimonides; to which, unless I were anticipated by some other correspondent, it was always my intention to make a reply; though hitherto, from the multiplicity of my other avocations, I have been unable to fulfil it. I shall follow the order in which the queries are put.

1. The nation or people to whom Maimonides is here referring, are the Zabians, or rather the relics of those ancient idolaters: who, as the author asserts, are still to be found in the most distant parts of the Asiatic continent. The perplexity arising from the expression, *infideles Turcæ*, in the version of Buxtorf, is clearly resolved by a reference to the original, which is, *התורך ככופר*, as the *abnegators of the Turk*, that is, the deniers of Mahomet; or, perhaps, such as refuse to pay any allegiance to the Turkish sovereign; the same with the *co-pheral Turks* of R. Benjamin Tudelensis, as translated into English by Mr. Gerrans; who are further explained by other writers to be the same with the *Calmuc Tartars*. These *co-pheral Turks* or *Calmuc Tartars*, together with the Indians, are supposed by Maimonides to be relics of the ancient Za-



bians; and, therefore, it is not to be matter of wonder, if they should disagree with Jews, Christians, and Mahometans, in their reports of Abraham.

2. I have looked into the most celebrated of the Jewish and Arabic geographers; but can find no mention of any such region as, תשאם, which Maimonides describes as contiguous to India. I therefore suspect, that this was the Zabian appellation of the country, preserved in those Arabic translations of which the author made use; as well as retained by Aben Tybbon, in turning the *More Nevochim* out of Arabic into Hebrew. But, if these Zabian books, which the author has cited, were merely translations in Arabic; in what language were the originals? Probably in the Old Persian.

3. I believe, there is no further account to be found of the two fabulous trees, Imloi and Jabruach, than what is furnished by Maimonides. It is probable, however, that the Arabic version of, העבודה הנבטית, from which these stories are all taken, is still existing in some of the European libraries; as it is expressly quoted by the author of *Sepher Cosri*, who flourished at least half a century before Maimonides, and who has transcribed from it the names of certain fabulous Pseudamites unnoticed by that author.

4. I know of no versions of the *More Nevochim* in any of the modern languages; but it is highly probable, that it has

been translated into the Spanish or Portuguese; into which I have noticed many translations of works from the Hebrew, for the use of the Jews in that part of Europe. In one of Elsever's catalogues, I observe a *More Nevochim*, by Joannes Cocceius, printed at Amsterdam, in the year 1668; but whether in Hebrew, or in Latin, or in both, cannot be ascertained from the catalogue itself. The Hebrew copy, now before me, is furnished with three different Rabbinical commentaries; and has been printed at *Jasnits*, in the year 1742. I make no doubt, however, but that there have been other Hebrew editions printed; and, especially, at Amsterdam.

5. That neither Spencer nor Stanley should afford any thing more than the bare titles of the Zabian books, is not to be wondered at; for all they knew of them, they had from the *More Nevochim* of Maimonides; nor do I believe, that there exists at this day in any Christian author, whatever, any further account of them. It is, indeed, much to be regretted, that Buxtorf did not add notes to his Latin version; for though he modestly disclaims all pretensions to Arabic literature, himself; yet, from his intimate acquaintance with the first orientalists of that age, he could easily have found means to illustrate and explain many passages of his author.

JOHN OXLEE.

Stonegrave, Jan. 9, 1816.

## OPINIONS OF JEWS

*Respecting Bible Associations.**To the Editors of the Jewish Expositor.*

GENTLEMEN,

As you intend, according to your Syllabus, to notice in your publication, the "manner in which the numerous religious societies of the present age are contemplated by the Jews," you will, doubtless, be glad to insert the following interesting extract from the Second Annual Report of the Committee of the Aldgate Bible Association, presented to the general meeting, Nov. 14, 1815.

I am, Gentlemen,

Yours, &amp;c.

L. L.

"As the field of exertion abounds with that ancient and once highly favoured people of God, *the Jews*, considerable attention has been devoted to them by your Committee. Endeavours have been made to prevail upon the Jews to read the holy scriptures in the English language; and, notwithstanding the prejudices and difficulties which have been encountered, every lover of the truth must be greatly delighted to hear, that many of the Jews have manifested anxious desires to obtain the English Bible; and others have, with the utmost readiness, become free subscribers to this Institution.

"To the *Jews* alone, *twenty-seven* Bibles have been sold, and *forty-seven* of them are

now subscribing to this Association. Several, who were free subscribers in the first instance, have since expressed an anxious wish to be supplied with Bibles; and your Committee have gladly embraced the opportunity of complying with their requests.

"A poor Jewess, who had been for some time a free subscriber, lately lost her husband; and the collectors, supposing she could not afford to continue her subscription, did not call as usual. But the next time they collected in that neighbourhood, she reproved them, by saying, 'You need not be afraid of calling; for though I am a poor widow, I can spare a penny a week for the Bible Society;' which she continues regularly to pay.—A respectable teacher of the Hebrew language, who was visited, made many judicious remarks. He was perfectly aware of the object of the Institution, and highly approved of the free circulation of the scriptures among the Jews: because, as he candidly observed, they would then possess the means of comparing and judging for themselves. After near an hour's interesting conversation, he presented the visitors, unsolicited, with a donation of three shillings, adding, that having a large family to support, he was unable to contribute more towards such an excellent Institution."

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	Schools	0	7	0
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Johnston, Mr. Thomas, 10, Upper-Thames-street	21	0	0
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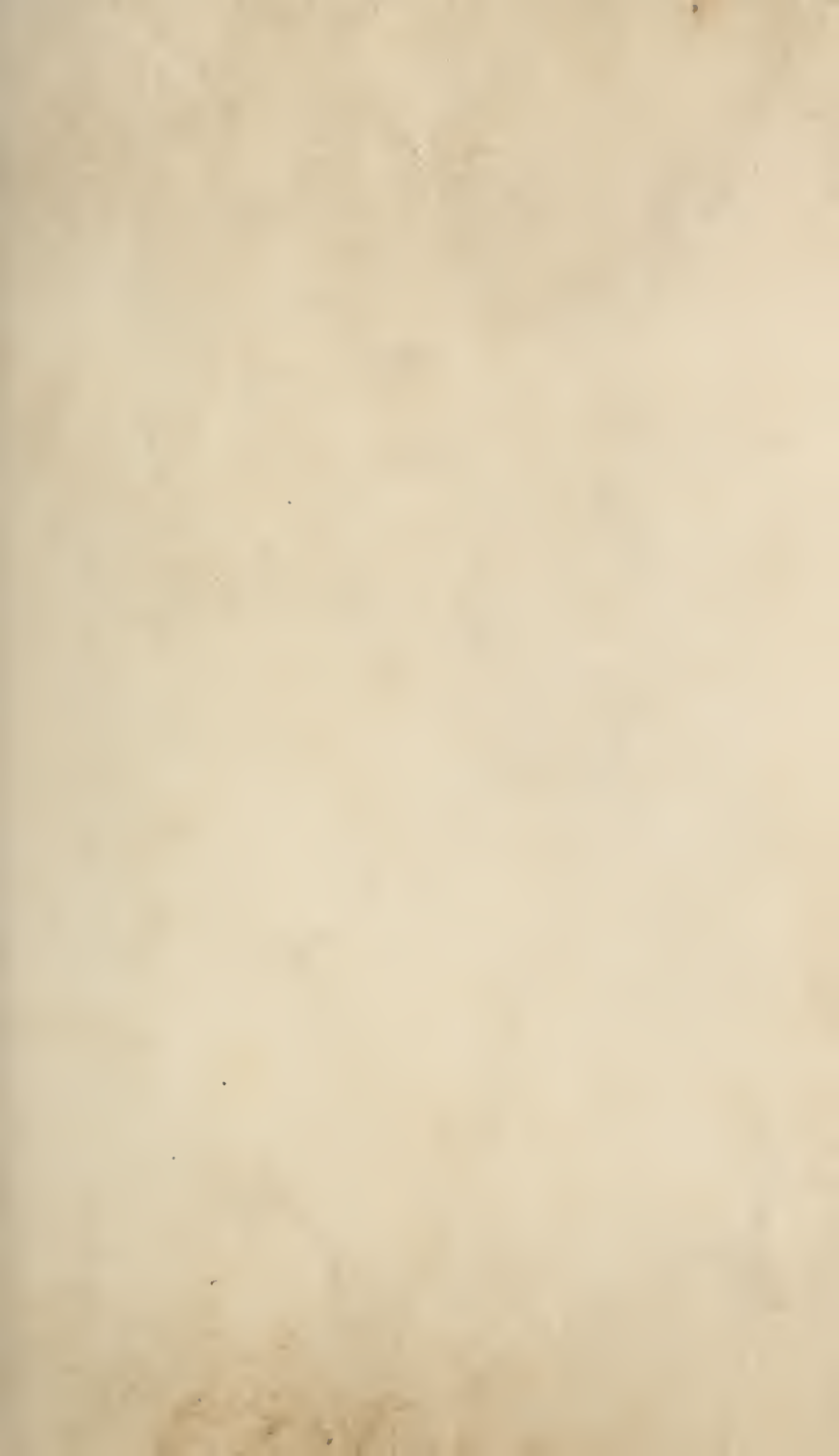
## CONGREGATIONAL COLLECTIONS.

St. Stephens, Salford, (Rev. E. Booth) by Rev. Legh Richmond	30	15	1
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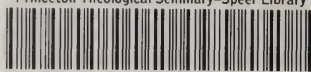
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